



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

in the experience of Job. The passage indisputably represents Job as arriving at a conviction of vindication either here or hereafter. Yet his thought and feeling suffer no appreciable change from that point on. The problem of suffering is just as difficult and just as personal as before and his reaction to it is just as violent. Such an experience ought to have brought an attitude of patient and confident waiting for the assured outcome. The inevitable conclusion seems to be that this passage as it now stands is from some orthodox believer in a blessed future life who either modified the original text to make it express his own view or furnished a substitute for it. Though every scholar will find points like this to challenge, as is unavoidable in so difficult a book as Job, all will unite in the judgment that this commentary will remain the standard work of this generation on Job.

J. M. POWIS SMITH

UNIVERSITY OF CHICAGO

---

THE INFLUENCE OF THE APOSTLE PAUL ON EARLY  
CHRISTIANITY<sup>1</sup>

This book, despite its modest size and appearance, is of quite unusual importance. Professor Bacon is admittedly one of the most original and penetrating of living New Testament scholars, and for many years past has written books and innumerable articles, in every one of which he has made some distinct contribution. In the present work, based on a series of lectures delivered at Oxford in 1920, he has sought to bring to a focus his many-sided studies of the New Testament literature. The title *Jesus and Paul*—appropriated as it has been to the discussion of one definite question—is somewhat misleading. Dr. Bacon's aim is rather to offer a connected account of the whole development of Christian thought in the New Testament period, in such a way as to bring out the inner relation of the Pauline gospel to that of Jesus himself.

The book is clearly and admirably written, free from technicalities, and rising not infrequently into fine imaginative passages. At the same time—and this is the chief general criticism we would make—its argument is often difficult and elusive. In his previous writings Dr. Bacon has worked his way to positions which sometimes differ widely from those generally held, and he is too apt to start from them without adequate explanation. Again and again he lays on his readers the double task of following an intricate argument and seizing a point of view. We

<sup>1</sup>*Jesus and Paul*. Benjamin W. Bacon, D.D. New York: Macmillan, 1921.  
251 pages. \$2.50.

cannot but think that he would have done well to state his presuppositions in a preliminary chapter, instead of leaving them to be gradually inferred.

It is the signal merit of the book that it seeks to present the early Christian movement as a whole, and to ascertain the common principles that were at work in all the varying phases. Dr. Bacon finds the spring of Christianity in that desire for reconciliation with God which underlay the religion of Israel, and which inspired John the Baptist's proclamation of the Kingdom. Jesus took up this proclamation, and declared as John had done that the Kingdom would be attained through faith and repentance, but a development can be traced in his teaching in the closing period of his life. He realized that his earlier methods had failed, and now sought to bring about the Kingdom in which God would be reconciled to His people by an act of self-dedication. From the beginning, therefore, Christianity was a gospel of grace, of the renewed favor of God, obtained by the martyrdom and intercession of Christ. At the outset it took the form not of a doctrine but of the two ordinances of Baptism and the Supper, which symbolized forgiveness for the sake of Christ and new life in his Spirit. All the later theology was an effort to expound in intelligible language the meanings conveyed in these two rites. First came Paul, who interpreted Christianity in the light of Hellenistic mysticism, and with the aid of a series of ideas which have their roots in Isaiah's prophecy of the Suffering Servant. Paul's gospel is complicated by his apologetic, which in reality has little to do with it. His Atonement doctrine, for instance, is secondary, forced on him by controversial issues and in some ways obscuring his real message. The vital things in Paulinism are the doctrines of Justification by Faith and Sanctification through the Spirit, which correspond to the two ordinances, and by individualizing the message of Jesus make it universal. While Paul was working among the Gentiles a parallel movement had been in process in Palestine, and found expression in writings which were composed in Aramaic, though in the generation subsequent to Paul they were reproduced in Greek, by members of the gentile church. Mark's Gospel goes back to the preaching of Peter, but in its present form bears constant signs of the infiltration of Pauline into Petrine ideas. The Second Source employed by Matthew and Luke contained little or nothing of the apocalyptic which is so prominent in other Aramaic works like Jude and Revelation. Its Christology was based on the conception of Jesus as the supreme manifestation of the Wisdom of God. The Aramaic writings center, like the Epistles of Paul, on the idea of reconciliation to God through the martyr-death of Jesus, although they present this

idea in Jewish categories and in close relation to the history. The main body of the church was finally driven, by dangers within and without, to a type of doctrine in which the Pauline and Petrine gospels were harmonized. The first great eirenicon of this kind is I Peter, and the process has its final outcome in the Fourth Gospel, which is essentially Pauline, though thrown into the Aramaic form of a life of Jesus.

This hurried outline does scant justice to Dr. Bacon's book, which is emphatically the work of a rich mind, continually raising new questions and throwing out fresh ideas. These incidental suggestions, which Dr. Bacon scatters in such profusion, are perhaps the most valuable part of the book. The main thesis lies open to many serious criticisms (e.g., the fundamental significance of the two Sacraments, the interpretation of the death of Jesus, the neglect of some cardinal elements in the thought of Paul, the Pauline character of Mark, the exaggerated emphasis on the Paulinism of the Fourth Gospel). It is impossible in a short notice even to touch on the many debatable questions which are started by the book, and which will doubtless occupy New Testament scholars for a long time to come. But the book is all the more valuable because it is so provocative. Whether Dr. Bacon's positions will finally be accepted or not he has certainly put New Testament inquiry on a number of fresh tracks and made old problems more living.

E. F. SCOTT

UNION THEOLOGICAL SEMINARY

---

#### WHAT SHALL PROTESTANTISM DO WITH MODERNISM?

When Pope Pius X in 1907 published his famous encyclical letter condemning modernism, a battle royal was on in the field of theology. In Catholicism, however, the battle was brief and decisive. The church officially laid down the rules by which a victory must be judged. No one could claim the right to represent Catholicism who did not accept and defend the faith once delivered to the saints and conserved in the official doctrines of the church. On this basis, there could be only one outcome. Modernism was outlawed.

The same theological issue is now acute in Protestantism. But Protestantism, having repudiated the jurisdiction of an official church, and having staked its cause on the free consent of every individual to the faith which saves, is unable to employ the short and easy course open to the Church of Rome. In the last analysis public opinion must decide the issue. Hence the battle in Protestantism inevitably takes the form of propaganda to influence public opinion among church members. This means that we are face to face with a lively period of